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The future city

Paris

1914

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Mr PAUL ADAM

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The Future City

With a preface

by Mr E. BOUTROUX, of the "Académie Française"



Comité "France-Amérique"

SIÈGE SOCIAL, 21, RUE CASSETTE, PARIS

1914

The Future City

Mr PAUL ADAM

The Future City

Artistic and Scientific World Centre

With a Preface

by Mr ÉMILE BOUTROUX

of the "Académie Française"



SIÈGE SOCIAL, 21, RUE CASSETTE, PARIS
Comité "France-Amérique"

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The Future City

Presentation of Mr P. Adam by Mr Emile Boutroux

When the Comité France-Amérique did me the honor of inviting me to preside at this conference, my first impulse, as you will readily understand, was to say that neither the work nor the speaker needed my recommendation. If, nevertheless, I accepted, it was, I admit, with a somewhat selfish intention. I seized the occasion of a very generously idealistic project conceived by an American citizen, in order publicly to thank the Americans for the welcome, so warm, so fraternal, which they give to Frenchmen, whose sojourn in the United States is thereby made as agreeable as it is instructive and invigorating. Only recently I renewed my impressions. They remain the same. It is not by chance that the magnificent project to which we now give our attention was born in the brain of an American citizen. The whole tendency of contemporary American effort is to transmute the prodigious mass of material resources which it owes to its intense labor, aided by a marvellously practical spirit, into science, education, and the expansion and ennoblement of the human soul. Fie upon work that does not pay, is said in America. But the necessary product without which all the rest would be illusory, is the intellectual and moral product, the increase of human dignity and grandeur.

Such is indeed the characteristic of the work with which we are now dealing; and the artist philosopher who presents this project to you has been able to conceive it according to American ideas, without in any way denying the profoundly religious and idealistic spirit of his Norwegian ancestry.

The most evidently distinctive trait of our modern world is the prodigious increase of the means of communication among men. Hence an unprecedented impetus is given to material civilization. But shall physical life only profit by this? Clearly there is here an immense power which man can turn to account for the development of his mind as well as for the multiplication and satisfaction of his needs. Upon all sides, scholars,

artists, educators of all countries are endeavoring to utilize these new conditions for the enlargement of their knowledge and of their ideas. Mr Andersen proposes to consecrate and second these efforts by the establishment of a permanent centre, to be, as it were, the intellectual capital of the human republic.

Only the most noble occupations of humanity would be represented in this sanctuary of the ideal : science, art, education, morals, religion. With his robust optimism, founded upon the generosity of his own sentiments, Mr Carnegie said to us, on the second of last July : *Men love each other when they know each other*. As a matter of fact, this condition, though certainly necessary, is not, alas ! sufficient. We see people who thought they loved each other when they knew each other little, but who, as acquaintance ripens, hate each other the more cordially. But certainly, a more intimate acquaintance engenders affection when it arises among men working in common to realize a grand and beautiful object.

It is precisely this universal collaboration in the most sublime of endeavors which this city conceived by Mr Andersen would favor. And the common conscience of which he proposes to hasten the development will be made up of all the highest and the best our individual consciences contain, carried to a higher degree of perfection by the assistance of the most worthy representatives of humanity. Does this now mean that in this universal conscience our national consciences must merge and disappear, like rivers in the ocean?

Such a result would indeed be disastrous ; for the advantages of uniformity and unity, pure and simple, would poorly compensate for the detriment to art, to life, even to science which the disappearance of all the elements of energy, fecundity, variety, emotion, strength, joy and grandeur, belonging to the national consciences, would cause. Man can only stand upon the heights by leaning upon that which touches earth ; and as the family is the support of the nation, so the nations are the columns of humanity.

The big lines and the nature of Mr Andersen's project, in the architectural execution of which he was so ably assisted by Mr Ernest Hébrard, will be presented to you by Mr Paul Adam, I shall not be so presumptuous as to tell you the extent to which Mr Paul Adam is fitted for his task. Few writers are as universally and justly celebrated. Not only is Paul Adam celebrated, but, better still, he is read ; and it is by having thus enjoyed him, that everybody knows his fine insight into men and things, his rare and vital erudition, his picturesque sense of the real and concrete, allied to the profoundly reflective spirit of the philosopher and moralist. Mr P. Adam has a very lively

sense of the value of the group, of the community and of the collective consciousness as opposed to the selfish claims of individual egotism to independence and to the satisfaction of its appetites. On the other hand, he cares too much for the individuality and characteristics of each nation to side with a work that would aim at effacing the national character, and at replacing an eternal union upon a single note for the splendid harmony which the diverse families of men are called upon to form.

Mr Paul Adam is not only a profound, ingenious, supple and distinguished writer. He is, here, *the right man in the right place*.

The only suitable introduction is to allow him immediately to speak for himself.

Conference of Mr Paul Adam

I

Will you for a moment imagine that one of Hannon the Carthaginian's pilots, returning from an attempted journey upon the African coast 600 years B.C., had desired to be initiated into the mysteries of Tanit-Astarte, and, overcome by the terrifying ordeals in the underground passages, had fallen into a catalepsy from which even the learning of the attending hierophants could not awaken him. In the first days of the XVIIIth century this long sleep ends. Our man gropes his way out of the sepulchre and the ruins. He beholds the light of day. Beduins pasturing flocks of goats among the russet bushes and bluish stones, question him. They lead him to the Bey of Tunis, Hussein-ben-Ali, whose priests understand a few words of Punic which survive in the Maltese and Arabian languages. The marvellous history of the resuscitated man cause him to be taken for a venerable lunatic. But soon he makes friends with the seamen in the harbor, who take him out in one of their galleys rowed by Christian captives. Going to the helm upon a stormy night, and giving orders through a speaking trumpet, the lunatic replaces the captain while coasting regions once well known to Punic sailors.

Let us transport this pilot to an admiral's galley of the time of Louis XIV. The Carthaginian need only make a slight effort to complete his nautical knowledge both as regards the rigging and astronomy. He will even laugh at the compass, without which Hannon's sailors risked themselves upon the African Ocean five centuries before the battle of Actium. A similar hand-

ling of the oars and sails, the reading of longitude and latitude by the height of the stars above the horizon, all this was known by Carthaginians before the good Hipparchus formed his Greek theory for the construction of the astrolabe. Here then we see Hannon's pilot guiding Louis XIV's, galley across the Mediterranean according to the same methods as were prescribed to pious mariners by the ancient gods of Phœnicia.

Two thousand years have passed.

The same science guides a similar ship.

Little more will be required in order that admirals of the time of Louis XV, Louis XVI and Napoleon may be able to present their complex fleets to the favor of the winds. The line ships at Trafalgar are manœuvred in the same way as at Lepantus, or almost; and de Bougainville's squadron went to the discovery of Taiti with the same means as Vasco de Gama, Christopher Columbus, Alvarez Cabral and Magellan.

If, on the other hand, in the closet of Triumphant Wisdom, at Lyons, Cagliostro had hypnotised and put to sleep an admiral returning from the war of 1780, made by the French frigates united to those of Spain in order to ensure the liberty of the North-Americans who, oppressed by the Germanic dynasty of Hanover, were, through Franklin and Washington, demanding the aid of the encyclopaedists, of the Lafayettes, Mirandas and Rochambeaux, this admiral waking today, one century after the liberating Revolutions of European, American, Hindu, even Chinese peoples, could in nowise take command of a cruiser.

In one century, science substituted machinery for sails, the internal elastic force of steam for capricious external winds, the hertzian waves for flag-signalling, screw-propellers for the many oars of the galley, the telephone for the speaking trumpet, electricity, everywhere radiant, for the feeble rays of a lantern smoking behind horn panes, the precision of compasses, telemetres and all the synthetic instruments of the modern steering gear for the inexact sextant and the defective mariner's needle of yore, frozen viands for the barrels of salted food-stuffs, a thousand men posted upon numerous deck turrets in order to send at a distance of six kilometres the cataclysm of their melinites for the three hundred sailors sharpening their swords or aiming, mesh in hand, from behind their canons at a target only three or four hundred metres distant.

In less than a century, the natural forces: steam, electricity, the hertzian waves, subdued by the most highly gifted intellects of the human race, so radically changed the mariner's art, that this art would appear a mystery not only to the disciples of de Bougainville and Lapérouse, but even

to the crew of admiral Duperré who in 1830 brought his fleet to Algiers. And what is true of the nautical science is as true of the other sciences, for they all concur in the progress of our modern passenger ships and steel-clads. The results of the latest discoveries are the first to be utilized.

In antiquity as today, the ship has always been the master-piece of science.

From the Antonines to Bonaparte human genius created little. No luxury, no philosophical ideas, no literature even, which were not derived from the Hellenic and Roman intellect and did not reedit its conceptions. Christianity itself borrows from Stoicism the greater part of its precepts. It prays in Latin. Moreover, Christianity existed in the time of Nero, with ten thousand adepts and two churches in Rome alone. The clergy and bishops of the Middle-Ages only bring back the Justinian code into the midst of the Germans, who by their feudalism oppress the nations. Only the aesthetics of the cathedral continue the Christian thought of saint Paul. Shakespeare and Montaigne, the Scandivian and the Mediterranean find their ideal only in Rome; Corneille and Racine the same. Neither the pantheism of Spinoza nor the cosmogonic views of Newton will change customs as much as will the doctrines of the Encyclopaedists.

Canon powder modifies but little the usual strategics, and the cavaliers of Napoleon carry batteries sword in hand, much as those of Cæsar jostled the defenders of catapults.

There are moments when human genius slumbers.

There are others when it is exalted by the fever of creation.

In the century of the Antonines, the refinements of the philosophical and artistic spirit, taught by Greek civilization, reached a climax. To a hundred peoples of Asia, Africa and Europe, the administration of the Cæsars gave a legislative framework which we have not yet surpassed. The law admitted by the people S. P. Q. R. governed the old world which the Mediterranean civilized.

Then came the Barbarians from the North; and for a whole era the intelligence of the most highly gifted was obscured. Between a Latin trireme and a galley of the XVIIIth century few differences mark progress. The arrangement of sails is the same, the technicalities of rigging and the astronomical methods show no important divergence. Seventeen centuries pass. The two Americas are discovered, as well as the Hindu, Chinese and Japanese Orient: of a sudden, the Encyclopaedia, elaborating a comparative table of the sciences of history and of ideas, generalises these ideas, then draws conclusions at the time of the French Revolution, the American and

European revolutions. Quickly following one another, these revolutions form the only world-movement since Christianity.

They arose to the sound of the *Marseillaise*, of which the secular music formally gave its rhythm to the Turkish, Persian and Chinese libertarians. A few years earlier the inspiration of Rouget de l'Isle, Jeoffroy d'Abbans and Fulton sent forth the first steam-ships; Lavoisier established chemistry and Monge descriptive geometry; Lamarck founded transformism. Volta discovered the electric pile. Laplace wrote the astronomical laws. Goethe imagined his prodigious masterpiece of the two Fausts, and Kant his spiritualism. Auguste Comte will soon give his positivist doctrine and his laws to all the radicals of the 19th century. Chemistry, physics and biology evolve with a miraculous rapidity, that is translated before our eyes into such miracles as the ancient poets revered. Without harness, chariots run with a magical speed. Tritons plunge into the bosom of the sea with the submarines. Icarus flies. Swifter than Iris, the message-bearing thought, entrusted to the waves of an aerial vibration, spreads from Europe to Africa, Asia, America in a fraction of time.

The XIXth century alone, invents, calculates and realises more than was imagined by the lyricals during the eight centuries that intervened between the thought of Marcus Aurelius and the breath of Danton.

Human genius gives rapid birth to prodigies.

Jupiters by the millions manipulate the lightning. Phaetons pass in a day through the spaces of the European sky.

About us every day, a laboratory truth is metamorphosed into a factory calculation, a chemist's observation into an industrial trust distributing profits among increasing numbers of people. The planet resounds under the hammerstrokes of innumerable Vulcans and Cyclops.

The ancient Demeter-Cora struggles in the network of steel rails which express-trains travel. Did the nymphs of the waterfalls know that they would one day deliver up the force of their waves to the power of a dynamo that would change them into electric lightning glowing over whole regions? Did the dryads of the forest know that from their trees would come forth the books which hold the creative thought? Did the centaurs of the steppes know what fields rich in harvests were trodden by their hoofs? Did the Plutos know all the coal and metals of their lower regions, promised to Prometheus, handler of fire, to the Americans of Pittsburg, to the Germans of Essen, to the Latins of the Creusot, to the Scandinavians of the Clyde?

The knowledge of the XIXth century has fertilized the mind of the multi-

tudes : and these have subjected the pride of monarchs, of kings, emperors and sultans to the control of the élite.

The knowledge of the XIXth century invites all hitherto indisputable principles and postulates to the proof of controversy.

This science, which, in a century and a half, has done everything for the ease and comfort of men, this science, miraculous being, everywhere existent, that seems continually to search for brains in which to be conceived, for lips to express it, for bodies through which to manifest its creative energies, we owe it to the small groups of the most highly gifted who in the XVIIIth century, gathered together in monasteries and drawing-rooms, in the physical laboratories and libraries of great lords and financiers and in studies at Philadelphia and Lyons. From conversations and discussions, the new truth was born.

The XVIIth century had written, and travelled.

The XVIIIth recited and organised.

The XVIIIth talked.

It was an epoch of intelligent conversations.

Interior art, the art of furnishing, was imagined for talkers. Cafés were opened, and there people discussed. Little groups debated in book shops. In the Masonic Lodges, philosophers of all times were compared. Soon the elect will declaim.

Thus the idea perseveres and fructifies.

..

By new means we must increase the opportunities for interchanges between scholars.

We must multiply the possibilities, if we do not wish the present creative era to come too quickly to an end.

Perhaps upon the frequency of our discussions will depend the continuance of scientific miracles...

Perhaps it is sufficient that we converse more, and more logically, in order that the time of somnolence shall not overtake us, and that the creative idea, which for two centuries pierces thousand intellects, shall not cease increasing its marvellous effort.

..

With this intention, scholars of all nations are organising congresses, which give them the opportunity of uniting in a capital and of coming into contact. More than the subjects upon the programme, more than the solemn

controversies at the meetings, the private conversations move and increase the activity of thought of those who meet, are presented, congratulate and interrogate one another, in institutes, in hotels, clinics and laboratories.

According to the opinion of those who take part in these international reunions, great good results therefrom. By having a difficult text explained by the author, by bringing up objections which he discusses and by putting him to a proof which he interprets, each person's mind becomes enlarged. Ways of collaboration are planned. Encouragements are given. Slight indications become important. Men compare, synthesize and deduct.

..

Of all the sciences, those of therapeutics are to us, outsiders, the most objective and tangible. They attenuate or cure our ills. They delay the time of death. They restrict the ravages of epidemics. Therefore, as they seem essential to us, we follow them the more closely.

Everybody remembers the works published, the academic communications exchanged, the missions sent to the sites of disaster, in order to learn the causes of yellow fever and the methods of preventing contagion. Fear, unbounded fear, was unanimous at the mere mention of this calamity. Terrifying tales were spread, which, by the way, had no relation with truth. Finally, the chances of war established the North Americans in Cuba. They arrived at the hearth of the fever with new prophylactic methods. In four years the marshes were drained, the houses of Havana cleaned, the insect zygoma, propagator of the disease, was pursued, enclosed, exterminated. The whole island, its cities, its suburbs and harbors escaped the nightmare. The fever cases which appear are isolated. No more contagion. The horrible phantom, which so much injured the glory of the superb Latin-America, has been dissipated.

Immediately the methods of the North Americans were applied in Mexico, in Brazil, in French Africa. Everywhere the evil at its birth was surrounded, blocked, treated, killed with the exterminating insect. Forty million men breathe again. Commerce increases in the harbors formerly shunned. Rio de Janeiro becomes one of the most beautiful capitals, in which a million men and more, earn their ease in the incomparable scenery of its Alps and inland ocean, with its three hundred populated islands.

What was lacking that this good fortune did not come ten years earlier?

A permanent congress of hygienists announcing to one another their hypotheses, commenting upon their discoveries, discussing their theories.

In ten years, how many victims could have been spared, how many millions could the commerce of these sometimes infested countries have invested! How many mothers and widows could have been saved the despair of crying for their cherished dead!

Through lack of constant agreements, frequent reunions and repeated discussions among the scholars of the two worlds, the North Americans were obliged to keep to themselves the advantages of their methodical prophylactic. And if the Cuban war had not been declared, if the steel-clad, *Maine*, had not been blown up in the harbor of Havana, if the American troupes had not occupied the Island, the whole of Central and South America would still be suffering the horrors of periodical epidemics, which, if less cruel than was sometimes said, were nevertheless awful because of the mosquito, zygoma, that propagating the ill from house to house in a same street, heaped up agonies in a limited space.

..

The history of the other epidemics, pests and choleras, teach us that only, or almost only, the international congresses of doctors and biologists have determined the spiritual relations which are mother to an efficacious hygiene.

Moreover, by using a common language, Latin, mutually to instruct one another in new conceptions, the scholars of the Middle Ages and of the Renaissance proposed to obtain the assent and objections of their peers in all nations, so highly did they prize the cooperation of minds, originally the most different, regarding a work everywhere hoped for. The value of interpsychology and of its results, determined only in our day, had been foreseen in ancient times. The Epistles of the Evangelists, the correspondence between Saint Jerome and Saint Melanie and the other pious people of the Vth century, besides the letters of Saint Augustine, intimated the expectation of these intellectual gatherings which fortunately are more frequent in our epoch.

..

That there should be in the world, a spot, in which, at any moment, in the midst of perfectly organised laboratories and libraries, might gather together the men who work with the same hope of curing the ills of their fellow creatures, or the same hope of better subjugating the forces of nature to the labor of society, or the same hope of creating symbols in art, literature and music for the rare emotions of active thought or of receptive sensi-

bility : this would be a precious guarantee of the continuity we desire for the creative energy of the present era.

Therefore, such a centre is today indispensable.

A world centre of scientific and philosophical research, where the most notable scholars, in possession of new ideas, could readily experiment the value of the hypotheses constructed either by themselves or by their disciples. A centre from which nothing would drive away the good wills. A centre wherein a world record could be kept of the entire range of the progressive imagination of man, and where nothing usefully conceived by the human brain would be lost. A centre from which economic and practical knowledge would flow to all parts of the world. A centre and a city outside of all historical and social quarrels, of all economic and national rivalries, a centre belonging, without possible exception, to all.

To the Spirit of all.

To the Spirit only.

II

Convinced of this urgent necessity, a company of scholars and artists has formed, in all countries, so as to proceed to the construction and organization of this future city. This upon the enlightened initiative of a celebrated sculptor who has given so much glory to the United States, Mr Hendrik Andersen.

The initiator of this enterprise immediately understood that it was impossible to present to the nations the mere harmonies of a dream. Here practical methods must prevail. Rome, once she had admitted the possibility of administrating the affairs of the world, first laid out the wonderful roads which, extending to all parts of the Empire, permitted her influence to spread afar. Rome, though small, thus formed the heart of a vast system of communication. By this very fact she became mistress of the world. Similarly it is evident that the promised city, like a heart for universal science, a heart ready to distribute its creative energy through all regions of the planet, can only be conceived in direct relation with the whole earth and its millionfold increase of population which grows to demand the necessities that are essential to the common progress.

It is evident that this City of the Spirit could rise but as a whole, upon a neutral territory or else upon a site offering, because of the habits of those who frequent it, a perfectly international character. Memphis, Cairo,

original sites of the oldest civilization; Athens, mother of philosophers and of all the sciences in use upon the planet; Rome where the peoples of the Mediterranean, educators of the world, left each a monumental trace and founded the rational authority of law accepted by the people : these are the three divine and legendary cities which present the advantages of tradition.

H. M. the King of Italy, in a conversation with Mr Hendrik Andersen, judiciously extolled a Greek island of the Aegean Sea, at mid distance between Europe, Asia and Africa. Delos, which, according to the pretty legends, first floated on the waves till Jupiter chose it for Latona that she might there give birth to the two gods of the light of day and night, Apollo and Diana; Delos or another, would be a perfect spot in which to found the temples of Contemporary Thought, daughter of the Muses and of their lyre bearer.

An island of the Atlantic might also be thought of, placed half way between the old world and the new. The Azores, discovered by Cabral before Brazil, one of the Antilles, Cuba, discerned by the crew of Christopher Columbus at the end of their audacious crossing, seem equally eligible to become the centre of human intelligence, as it was conceived in the New-York of William James, the Petersburg of Metchnikoff, the São Paulo of Santos Dumont, as in the Paris of Berthelot.

Finally, there are cities where there is a permanent influx of the choicest spirits from all the republics, from all the empires and kingdoms, cities to which people come to instruct themselves, to visit the fine-arts in their galleries, letters and sciences in their libraries, luxuries in their palaces, their long avenues, their parks and their gardens, and polite society in their theatres and salons. Washington, New-York, London, Rome, Paris, are already cosmopolitan cities in which the aristocracies of all races like to meet, to vie with one another by the comparison of their respective excellences. Would, it not be opportune to join to one of these a special, neighboring and neutral city, to construct beside it, so to speak, this brain of stone, in which the supreme spirit of the peoples would create more under the best conditions?

..

What traveller has not, during his sojourn in one of these capitals, desired the formation of a superior nationality, inviting men and women reputed for their learning to migrate towards a same country and to constitute there a new force, that of excellence.

Among the arguments used by the pacifists against the horrors of war, this one seems to me to be sufficient.

We imagine ourselves upon the battle-field, facing an enemy whom we know, because of having formerly met him in a scientific milieu, to be one of the geniuses most capable of increasing our knowledge. This adversary threatens with raised sword one of our compatriots, a good-for-nothing enrolled in our squadron. To save the one, the other must be killed. A foreign intellect must be destroyed which may, perhaps tomorrow, suppress epidemics, facilitate aviation, or confide to the hertzian waves the transportation of electric forces, thus considerably diminishing the pain of labor. Briefly, an intellectual and moral value of the first rank must be destroyed, in order to save the life of the idiot or wretch who marches under our flag.

What a horrible dilemma !

And how wise then seems the desire to assemble, in one spot the scholarly, artistic and working intellects, leaving only Barbarians to hate one another, far away, outside.

This reflection besets us particularly in the capitals where cosmopolitan geniuses assemble, where the spiritual aristocracies of peoples meet, enjoy and vie with one another in talents, virtue and beauty.

Such reflections persuaded the initiators of our enterprise. And plans were traced which outline the possibility of establishing the mental centre not far from one of these capitals chosen by the taste of the best.

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Yet other places attract the cosmopolitans, where they meet to enjoy the pleasures of civilization, to amuse themselves in an agreeable landscape, among games while drinking salubrious waters. The French Riviera, the Italian Lakes, Egypt at Cairo, Switzerland, present scenes familiar to all, Latins, Slavs or Germans, whom the taste for enjoyment invites to festive countries. Worldly society having formed the habit of going there, of residing and spending there, a whole organization already exists which facilitates the access to these spots and renders the sojourn there agreeable. And the internationalism of these places is the more assured by the very fact that pleasure and not reason decreed their intangible neutrality.

But, it will be said, all this is an illusion. Build a city? What a fabulous affair !... Paris was not made in a day, nor Rome, nor London, nor even Washington, in spite of its rectilinear plan imagined all at once to serve the administrative and political needs of the United States.

Cities are the result of slow growth. They increase according to the needs and desires of their inhabitants.

For a long time, this, alas, was only too true ; and how many men and women, now sleeping in silent cemeteries could testify to the atrocious sufferings endured before a premature death, among criminals grown up in the filth and infections of successive centuries. Today this slow agglomeration is no longer indispensable. We have the means of conceiving and constructing the bright city without awaiting the formation, thought « necessary », of a slow growth through centuries with their corruption and accumulation of vices.

Once upon a time the problem would have been complex and precedents illusory... Today we know of several cities built at a stroke, according to a purely theoretical idea, and that live intensely. The last in date is Bello Horizonte in Brazil, capital of Minas Geraes, a State rich in minerals, manganese, diamonds, and greater in extent than the whole of France.

This State had as capital an old city of the 17th and 18th centuries, admirable in itself and the work of the first gold-seekers who had acquired fortune or ease. Enclosed in a narrow circle of mountains and perched upon steep hills dominated by twenty cathedrals, or sunk into ravines, the city could not easily be extended. Moreover, the suburban proprietors, believing in the possible value of their perhaps gold bearing lands, would only sell at fabulous prices. These difficulties finally wearied the members of the Government, who were anxious to erect a capital worthy of this favored country ; anxious also not to displease any of the cities that claimed the honor of succeeding Ouro Preto, the ministers decided to found anew upon bare and virgin soil. In three years, from 1894 to 1897, the ensemble of Bello Horizonte was built upon the site of a village. In the twenty seventh month, the Government was lodged in its palaces, of the Interior, of Justice, of Finance, and of Agriculture, with four thousand clerks and guardians of the peace living in entirely new quarters.

Soon the purveyors for these gentlemen followed with their families, and it became necessary to build. Two large hotels were erected to receive the people whose business obliged them to consult the Government. From twenty five to thirty thousand people are living there, in 1913, along magnificent avenues shaded by the most beautiful trees of the Tropics. The Post Office is a monumental and spacious edifice. Electric light is everywhere dazzling. Tramways and trolleys pass under tunnels of verdure. There is a Mediaeval railway station, battlemented in the English and Belgian style ; which is less attractive. The trade in aigrettes flourishes.

The whole cost only fifty three millions, in a country where labor is dear. On Sundays crowds fill the streets, besiege the cinematographs and theatres.

There are game-clubs, and magnificent markets where the agricultural products of the country are sold. From all the neighborhood the farmers come together, bring to the market their vegetables, dairy products and cattle. In all directions rural colonies are forming; a few French nuns, exiled as a consequence of our laws, have recently opened a now much frequented school for the daughters of the well-to-do, and the land alone cost hundred thousand francs for two or three acres at the extremity of the suburbs, so great has been the increase in the value of land worth almost nothing before 1894. Factories and spinning-mills rise from the ground.

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Thus, for fifty three millions, a habitable city has been built in three years; and in an almost deserted spot an active, fruitful and prospering life has been developed.

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Should one wish for a French example, in Occidental Africa upon the Niger at Bamako, the engineering officers have erected the official city of Koulouba, capital of the Sudan, for four millions and a half. The palace of the governor, who commands five million men, is fully as good as our Petit Palais on the Champs-Élysées. It dominates the course of the Niger through a majestic valley, as Saint-Germain dominates the curve of the Seine, and from the height of a similar terrace. The other official buildings are in keeping and are set in the midst of handsome gardens. For the families of functionaries and officers comely villas have been built, like those at Saint-Cloud or Ville-d'Avray, Sorrento or Amalfi. Upon a neighboring mountain, a model sanatorium comprising a dozen separate pavilions cost a million. The whole forms a gay and lovely city, placed in an incomparable site. No refined comfort is lacking. Political-economy, ethnography, the medical sciences, river navigation, are there studied by a laborious elite, devoted to their civilizing task.

In North America, Canada, the Klondyke, experiences abound which justify the possibility of building a city all at one time and upon theoretic plans. Present conveniences for transporting the materials for steel construction, raw materials, heating and lighting plants and for public hygiene, as well as the manufactured essentials for producing power and light, simplify the whole matter. In the centre of our Africa run trains better fitted out than those of the metropolis. River steamships sail up the Niger, on which tourists have their bath-tubs, their electricity, their ice, and for their

hunting parties, the lions of the Lake Dhebo, hippopotami of Gao, and a hundred varieties of monstrous birds that search with their beaks in the bordering marshes. All the more would modern facilities of transportation aid the rapid construction of a city placed in a very accessible situation either of the continents or of the Atlantic Islands.

III

Convinced by such examples, and having ascertained the practical ways of realization, the scholars, artists and philanthropists who have become associated to establish a world centre of thought, are each day strengthened in their hopes. In fact, it is a question of a thing essential to one and all the nations. That is, *« To postpone as long as possible the end of the creative era which, for a century and more, overwhelms us with spiritual benefits and gives us our intensive life; and, for this purpose, to favor permanent relations between philosophers, scholars and artists, as well as between economists and political men, even favoring the reunion, in an international « élite », of all men and women noted for their civilizing work. »*

Thus there would be constituted a permanent élite, and the best, whose vital ideas, continually increased through controversy and experiences, would multiply in this special atmosphere.

There would be formed an aristocracy of knowledge.

For several years back sociologists have noted the spirit different from that of the individual spirits, which is born in special surroundings and is peculiar to these.

The interpsychology of soldiers has been studied during battle, in the hours of mad panic and of victorious enthusiasm, in the hours when a collective energy appeared suddenly and became substituted for the individual energies which were carried away by its effort; an effort independent of personal cowardice or bravery. Let us remember the often quoted anecdote of August 10th, 1792, and the appearance of the lounge, who, during the siege of the Tuileries by the Jacobin divisions, borrowed the gun of a blunderer and repeatedly shot at the Swiss guards who were defending the Palace. As these admirers of his skill, refusing to accept the arm he gave back to them, urged him to continue his fire, the passer excused himself, giving as reason that he did not share the political opinion of the aggressors; on the contrary.

In my opinion, this marksman was not a cold sceptic, nor yet a bitter ironist. He was a man whom the collective soul of the combatants had

seized, fevered and maddened. Unable to resist the influence of the atmosphere developed by the public insanity, he had obeyed the intense desire to fight. Once this sort of unreasonable thirst had been satisfied, he had by an effort of will withdrawn from the surrounding influence. Then, as a quick-witted Parisian, he had given a funny excuse. In fact, he had experienced that same kind of interpsychological phenomenon which decides nervous or simple-minded people in the street, to pursue the escaping thief, to throw themselves into the midst of a fight, to plead in a dangerous quarrel. Must we not sometimes do violence to our instincts, in order not to give in to the collective soul forming about the pursued robber, interlocked adversaries or loud talking disputants? Impulsive, the boobies do not resist; they run, they bump, they declaim.

In the theatre and Parliament, this collective soul constrains half the spectators to whistle or applaud words and gestures which in ordinary life they would approve or blame. Hence our stupefaction when, twenty years after, we read an absurd drama which in its day had a prodigious success, or a sublime tragedy which fell under the obliquity of a wearied public. Hence also the senseless laws which, in every country, are voted by politicians usually more cultivated and wise in private life.

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But if it is thus among the passive in the snarling tumults of street, Parliament or theatre, it is quite otherwise among superior, firm and active intellects.

Thus : in the gardens of the Academos, among the thoughtful Greeks who admired the plastic wrestling of the ephebol, the noble efforts of the discobolos, all the beauty of the human body in its rhythmic activity, was born a collective intelligence which became the philosophy of Socrates and Plato. By contemplating living beauty, idealism was perfected in powerful minds. Aristotle and his disciples educate the youth of the Macedonian phalanx, and that of Alexander. From the scientific spirit came forth a glory which astonished the world, ruled the new destinies of Egypt, and gave birth to the Alexandrian speculations.

Again : the collective soul of the early Christians, exalted by the adoration of their suffering and fraternal God, produced the clergy of the Vth century who civilized the Barbarian conquerors of the Latin world. Laboriously it taught the feudal Germans respect for human life, for intelligence and for the arts practised in the cities, and transformed the brutish Franks into the erudite lords of the Renaissance. The collective soul of

the Cistercian convents cut down the forests of Gaul, chose marvellous sites to construct there its abbeys and its cloisters, inaugurated the aesthetics of the cathedral, encouraged the art of statuary and painters, discovered old Greek and Roman manuscripts, and put communism and socialism into practice among its monks for eight hundred years. Therefore, the conventual élite gave to the world a collective spirit capable of magnificent and durable miracles.

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It is an equally creative spirit that those associated with the work of the *World Centre* desire to see develop in a city of Thought.

The monuments which are to be erected in this spot are the symbols of the principal ideas dear to our time. Antiquity gives us many examples.

The pylons which in higher Egypt bastion the porch of Philae, harbor colossi seizing Nubian groups by the hair and clubbing them to death, to show the fatal punishment awaiting the Ethiopian intruders.

The Acropolis signifies the impetus of Minerva-Athena ; Hellenic intelligence desiring to know the new laws which rule the lights of heaven.

The Temple at Paestum, so marvellously situated upon the Gulf of Salerno, shows the harmony imagined by the Sybarites to exist between their spirit, happening there, and the soul of the Italians of Lucania.

The cathedral is the stone prayer of people born of the forests who cry out to God their desire, by means of man who thinks them, to marry nature to the rest of the universe.

And is not the modern railway station, which in its nave gathers together the tracks that run to all parts of the country, an image of the heart that attracts and assembles the arteries, carrying life with the blood into all parts of the body and bringing it back to the centre of the person, there where all the essential forces of being are reconstituted.

Portico, citadel, temple, cathedral, and station, these monuments each testify purely to an idea.

Proceeding like the architects of the past, Mr Hendrik Andersen and his collaborators have drawn the plans, sections and elevations of the city, centre of the world thought.

House of élites : common Hearth of the Sciences, this city can open out, upon the sea-coast, to all the good wills crowding in upon all the winds of the horizon. Nothing has been omitted : a Palace for Theoretical Sciences, an International Bank, Libraries, an Institute of Sociological Sciences, Institutes consecrated to Law, Agriculture, Medicine and Surgery, and the Sorbonne of the religious ideas will raise their magnificent

façades upon the Place des Congrès, a circular space which the Tower of Progress will dominate.

In this Tower the universally useful International Associations can assemble. From its summit wireless telegraphy will radiate thought over the planet. In the basement, a complete printing establishment will facilitate the immediate means for representatives of the press to seize the discourses of scholars pronounced in the international centre, and to spread throughout the world the exact news of experimental facts and creative ideas.

Between this Place and the harbor stretches an Avenue of the Nations, bordered by Buildings and scientific Laboratories; on the North, Institutes for Letters; on the South, Institutes of Higher Learning which will permit a continuous exchange of ideas among scholars, professors, laureates and men and women devoted to education and to the study and comparison of the methods best adapted to elevate the peoples. From thence the influence of this culture would directly reach the universities of all countries, even to the least institutions of learning where gather the most ignorant crowds; and also the inferior races, those without an élite.

The Avenue will end at the Fountain of Life and Temple of Arts, a majestic circle ornamented by the chief works of modern statuary. The Conservatory of Music and School of Fine Arts will frame the Fountain of Life. Behind the Temple of Arts will spread the Grand Canal, a magnificent mirror between the Zoological Gardens and Natural History Museum. A Stadium dedicated to Physical Culture will complete the ensemble of the city upon the sea or river front.

From the centre will radiate the avenues which traverse the bridges of a surrounding canal. They will serve the business, industrial and residence quarters, which are divided into zones and sections. Another wider canal, in the shape of a U, embraces these quarters and the city in their midst, and over its waters ships will come as far as the inland docks, leaving their cargoes some at the quays reserved for expositions, others upon the hospital quays, or at the landings of flowering gardens, agglomerations of villas and of private houses.

..

It is pleasant to imagine a city, to trace its plans, carefully to outline parks and squares, to photograph the statues, fountains and high reliefs that could be placed there, to arrange the sites for stations and for docks.

It is pleasant thus to suggest the practical means by which humanity, considered as a whole not of hostile parts but of nations united to one another, could determine for itself a more rational and a better life.

Architecture is the supreme art. It utilizes all the others and makes them contribute towards the perfection of the whole. M^{rs} Hendrik Andersen and Ernest Hébrard have thus composed a very beautiful book for the members of the company who ensure the duty of constructing the city of the World Thought.

M^{rs} Léon Bourgeois, d'Estournelles de Constant, Charles Richet and Rodin, in France, as well as many other notabilities from all the other nations, in looking through this sumptuous album, deem that once this city is built, a central and international opinion will quickly form there of considerable influence. Evidently, if the most illustrious men of all nations, strong with the prestige acquired through their learning, meet there and express their opinion, opportunely, who will not listen, respectful of their counsel? Therefore in such a centre international justice could truly be born, and could, by the simplest manifestations, impose itself upon the leading classes, and then upon the multitudes.

How could such a justice, administered by such arbiters, fail, in the course of time, to govern the wisdom of the nations?

Yes, the Centre of Science must one day also become the centre of judgments, everywhere accepted. Then would be the end of the barbarous wars so little in accord with the philosophies which ancient and modern intelligence extols.

An insensate dream, say some.

Yet not entirely.

Forty nations out of forty five desired, at the Second Hague Conference, to inscribe upon their programme the examination of obligatory arbitration all in cases, for all peoples, at the hour of dangerous conflicts. Only three ambassadors refused to subscribe. Two of these, it is true, represented England and Germany, nations of the first rank, and without whose consent in our day nothing is possible.

Nevertheless, it is certain that the nations will not, *cannot*, abandon or even diminish their armaments until a more efficacious solution than that of massacre protects their rights and assures their expansion.

Moreover, it may be that the warlike aristocracies, mistresses of public opinion in these great countries, may in the future lose some of their prestige. Then would occur in Europe as in America, at the least what occurred in France, when Flemish and Basques, Bretons and Lorrains, Normans and Provençaux, all different in origin, customs, aspirations and dialects, resolved nevertheless to fraternise under the flag of the Revolution, Liberator of the peoples.

Yes, as Mr Hendrik Andersen wrote so well in the introduction to this great book :

« Founded in Purity and Love, and strengthened by Justice, the nations of the world must ultimately blend harmoniously into one great family. Humanity's mission is to realize that Kingdom of Heaven on earth, visioned from within by the spirit of man. Ever nearer Divinity mounts the human race and ever increasingly is the fact brought home to man, that, in the eyes of the Divine Creator the hitherto irreconcilable tribes of the earth were originally conceived and created as One. »

Yes :

In the distant or in the near-by future, a single Human Brotherhood.

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— 24 —

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